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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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SERVICE CAMPERS TO THE RESCUE

The Friends Service Camp at Neffs, Ohio, near Wheeling, W. Va., had hardly settled in when a calamity befell the community. Flood waters wrought havoc in adjoining towns; and in addition to actual physical destruction, a health menace arose. But let Willard Jones, Camp Director, tell of the situation and how it was faced:

"This week has been spent in rendering aid to a stricken population along the Wheeling Creek that was flooded on the 4th of July. We went over last Saturday to see the place and found so much that needed to be done that, since then, we have been working there almost constantly.

"Several of us went in the truck Sunday afternoon and cleaned out basements, garages, etc., as best we could help. Then Monday our whole force took lunch and went over to Maynard—about fifteen miles north of here—and helped the people in their emergency. While the girls cleaned houses, washed off cans of canned food and tried to bring some sort of order out of the home chaos, the boys shovelled out mud that was several inches thick and of a peculiarly objectionable odor from the places where it had collected in basements, low rooms and around the wells. We also righted overturned cars or did other less spectacular things.

"When it was discovered that the children were getting sick, and after Margaret Bye Richie and a local woman had canvassed the place, and found a number of persons who were vomiting, running temperatures, and generally in need of medical attention, and after the papers began to write about conditions there, the Health Department got busy. The Relief Officers were especially helpful and energetic. One of the things we have done that is particularly important has been to get the women and children all to come to the clinic—after they were finally set up—and get inoculation for typhoid. They came by the dozens and even hundreds in some of these towns.

"It has been a very useful and stimulating contact for the campers. Other projects had to be dropped for the time, but it has been well worth the time and effort given. In Maynard most of the toilets were washed away, and we brought lumber from another town to build one in a central place. We cooperated with the sanitation department

which had men to do the work; but even with the lumber and labor the people felt that they could not pay for the concrete slab needed, so I finally promised them that as a personal contribution and the building has gone up today. I think that many more will be built like it after they see this pattern and find that the FERA will do the work free. Unsanitary sewage disposal was one reason for the very dangerous and unpleasant nature of the flood water."

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RACIAL MINORITIES WHAT NOW?

Such is the question which faces the Institute of Race Relations being held under the auspices of the American Friends Service Committee at Swarthmore College during the month of July. With a distinguished group of faculty members and lecturers leading them, a large group of delegates, possessing a varied racial and cultural background, is attempting to rationalize and reconstruct interracial relations upon a basis of science and fact rather than upon ill-considered opinion. Such efforts in their initial phase must often be hesitating and untried; but there is a feeling that the impact of the Institute will be felt in the communities from the Atlantic to the Rocky Mountains from which the delegates come.

In view of the past persecutions and the uncertain future which is a corollary of Friends testimonies toward peace and the social order, it is fitting that in the background of Swarthmore, a faculty and student body composed of Gentiles, Negroes, and Jews should settle down to facing the intricate and dangerous problem of race.

With Otto Klineberg of Columbia University, Forrester Washington of the Atlanta School of Social Work, and Frank D. Watson of Haverford College, all men of unusual backgrounds of academic and practical experience, the study group has had an unusually fine chance to delve deeply rather than superficially into the many difficult situations which have made the history of America replete with economic and political segregation, race riots, and lynchings. To the resident faculty of the Institute is being added a brilliant and varied group of lecturers such as Roger Baldwin of the American Civil Liberties Union, Rabbi William H. Fineshriber, Richard Gregg, and Carleton Beals, author of "The Crime of Cuba," and "Fire on the Andes."

While the sessions of the Institute are

yet uncompleted, there are certain vital points which stand out so clearly that they may not be controverted by remaining study or discussion.

As has been ably demonstrated by Dr. Rüdiger Bilden of the Department of Anthropology at New York University, the United States might well have followed the example of Brazil, our southern neighbor, which is a country almost devoid of race prejudice, in which the natives marry and engage in the economic, social, and political life of the country regardless of Indian, Negro, or white blood. It appears more than remotely possible that the people of the United States may reverse their usual policy and try an experiment modeled on the life of a country which has found a high degree of integration based upon tolerance rather than useless hatreds.

To the anthropologist and ethnologist, racial differences seem petty and far-fetched, for there is no adequate scientific basis which indicates the superiority of any race or creed, yet the sessions of the Institute have unearthed a wealth of material showing the bitter contemporary problems in agriculture, industry, and labor organization which the Negro and other similar groups have been compelled to face. As has been brought out in discussion and lecture, the problems of shifting population groups, the urbanization of the Negro, and of integrating family life of minority and underprivileged groups represent sociological factors which are inherent in the moulding of our national life.

The very difficulty of outlining methods and techniques for correcting existing evils is an indication of the power of direct and indirect opposition to racial equality which crops up in the world at large. To some of those now in attendance at Swarthmore, the only solution of the race problem is to change the whole social order to its roots in the hope that in such a change race as a factor would be eliminated. Another and somewhat larger group, while admitting the large economic basis for race inequalities, steadfastly believes that there are other factors as well, which contribute to the difficulties of the reformer, even though he solve the economic puzzle.

Attempting to work in a practical field, actually contacting Negro-white relations, a large group of Institute students is making a survey of medical facilities for colored people in North Philadelphia. Although the study is incomplete as yet, a lack of medical service, some discrimination, and a dearth of training facilities for colored doctors is indicated.

When the work of the Institute is concluded and summarized, an interesting and encouraging chapter in the long struggle to eliminate hatred and racial intolerance should be completed.

THE AMERICAN FRIEND

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Editor

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Friends on the Frontier

SO amazingly have scientific achievements revolutionized our whole manner of living within quite recent years that it is hard for us to realize the scope and speed of this revolution. Take the field of transportation alone. The writer, who registers in that somewhat elastic period known as "middle-age," rode behind an ox team in the days of his infancy. Not so long ago, it was noted as a mark of provincialism and isolation when it would be related of a person that he had never had a ride on a train. Already, however, we have so nearly passed out of the period of railroad transportation, except for transcontinental traveling, that our young people find the thrill of adventure in a train ride! It is all very confusing.

In view of the marvellous developments of the past few decades, we can scarcely appreciate how little distant we are from the pioneer period in point of time. Yet many are living who knew pioneer life in all its ruggedness. This fact has been freshly brought to our attention by the announcement received of the passing of one of our Mothers in Israel, Mary Jane Roberts, at Greenleaf, Idaho. The brief notice which appears could easily be extended to tell a thrilling, yet quite typical story of frontier experiences. For many years she and her husband lived on the western plains, far from any town. It was not uncommon for roving bands of Indians to come along to beg or steal. Once a cougar bounded from the tall grass in the very dooryard. Without help of doctor, this pioneer mother safely brought her family of nine children through scourges of diphtheria and scarlet fever. "Whether in log cabin or more pretentious building," it is said of her, "she created an atmosphere of simple hospitality which blessed all who came under her roof." In that pioneer Quaker home children were reared who have occupied front line positions on the frontier of Friendly service.

A similar chapter is suggested in the recent passing of Laura Woodward at Haviland, Kansas. With her husband and other near relatives, she was one of the pioneer settlers in that Friends community in western Kansas, when the Friends lived in sod houses and worshipped in a sod meetinghouse. On one occasion when for some days she was at home alone with their little ones, it was widely rumored that the Indians were on the rampage and were headed that way. Though urged to escape with her children for safety, she resolutely declined, in true Friendly and pioneer

spirit, to flee from dangers seen or unseen, which proved in this case, to be the latter. Such incidents, we repeat, serve to remind us of how little removed are we from a stirring period in our history, which many of us distinctly remember.

Another greatly loved Friend has now gone from us who was also a pioneer, but primarily so on the religious rather than on the geographical and physical frontier. In all her long and varied service, Eliza Armstrong Cox was known specifically as the mother of the women's missionary movement among American Friends. Not only that, but from its beginnings down to the days of its recent conference, to which, very shortly before her death, she made so distinctive a contribution, Eliza Armstrong Cox was the spirit and exemplar of the modern missionary movement at its best. Moreover, as we review the list of delegates from the various Yearly Meetings who attended the Richmond Conference in 1887, we find that she was the last survivor of those who participated in that gathering which marked an epoch in American Quakerism. Fifteen years later, she was a delegate to the conference which was merged into the first session of the Five Years Meeting of Friends in America.

In a way much more vital than that suggested by the fact that she helped initiate new causes and movements, was Eliza Armstrong Cox a Friend on the frontier. She always embodied the pioneer, the frontier spirit. She was ever on the march in search of fresh truth. This was as true of her at eighty-five as it was at twenty-five; perhaps more so, for her spirit and outlook seemed to expand in direct proportion to the increasing number of her advancing years. It is more unusual than it should be that elderly people who have been leaders in their prime, continue to lead by the very youthfulness and vigor of their spirit, combined with the discernment and outlook which long observation and experience have brought them. What a wonderful thing is that adjustable focus on life which makes this possible! Eliza Armstrong Cox seemed always to be in focus with new experiences, and with new revelations of truth.

So far as our geographical frontier is concerned, we are told that it practically disappeared in this country with the close of the nineteenth century. It has become a commonplace to say that instead of geographical and physical, we now face spiritual and

social frontiers; too much of a commonplace, for we have come to assent too easily to the statement, without sensing its deep significance for us. From the time of the "Holy Experiment" in Pennsylvania, there have always been Friends on the frontier of settlement in America. There have generally been Friends, also, on the moral and spiritual frontier. Are we still pressing forward on this frontier, or are we mostly content to reside in the well settled areas of the status quo—if there still is a status quo?

In its very essence, the Quaker conception of Christianity is a frontier religion. It arose in the adventuring spirits of "seekers" who were dissatisfied with conventional religion, and flowered in the lives of sturdy souls who communed directly with God and espoused humanity's unpopular causes regardless of the cost. And that cost was often heavy beyond our experience. If and when our religion ceases to be frontier in penetration and spirit, it ceases to be Quakerism—and ceases to be virile Christianity.

In confusing periods of the past, Friends were sometimes perplexed as to whether they should remain where they were, or whether, in view of difficult and compromising situations, they should move on into new territory. In such cases they often took counsel together to seek direction. Today finds us as Christians and as Friends facing conditions as confusing and as difficult as any which Friends have ever met. It is not now a question of moving to a new country. It is rather one of advancing to new spiritual and social frontiers. What are these frontiers and what should be our attitude toward them as Friends? It is upon just such questions as these that light should come at the coming sessions of the Five Years Meeting in October. It is this general concern that has prompted the calling of a World Conference of Friends in 1937.

In the now classic words of Jan Smuts, the world statesman of South Africa, humanity has struck its tents and is on the march. Will Friends be found on humanity's new frontiers?

The Minister as a Prophet

By Bishop Francis J. McConnell

THE question is being often raised today as to the right by which Christian and Jewish clergymen are speaking so often and definitely on the larger political and social issues. If one glances at the reports of the Monday papers on the pulpit utterances of the day before, one discovers that almost all the themes discussed have to do with social questions—questions in which there are the widest differences in public thought.

It is usually said that ministers of religion are themselves citizens of social or political groups and that in public speech they have the same right to utter their minds as do any citizens. This is no doubt true, but it is also true that the utterances are made from pulpits and get attention largely because they are pulpit deliverances.

The main point to keep in mind here is that pulpit utterances are not to be taken as necessarily representative of the thought of the congregation to whom the preacher speaks. More and more emphasis today is being placed upon the clergyman as prophet. There is indeed a worthy form of leadership which gathers up and expresses the "sense of the meeting"—of the group, but this is not chiefly prophetic leadership. The prophet raises questions, calls attention to considerations likely to be overlooked, purposely makes his statements as arresting and even as provocative as possible, deals with truths or ideas likely not to be popular. Any congregation with any social interest at all commissions the holder of its pulpit to do this. If Christianity and Judaism are to have any social significance at all, congregations must thus commission their ministers. Congregations as such are not pioneers in the discovery of the significance of industrial and national and international and racial policies. They must be led.

One of the most important religious denominations in this country has, through its supreme legislative and executive body, commissioned one of its organizations to do just this work of getting questions before the attention of the Church. There is, of course, outcry whenever the group thus commissioned says anything. The complaint at once arises that the utterance does not represent the thought of

the denomination. Of course it doesn't. It was never intended to. It aims at arousing the congregation to think rather than to express what the congregation is already thinking.

Some years ago a courageous rabbi in New York City denounced the labor policies of a leading industrialist of the time. Whereupon there was an uproar, with demands that the members of the synagogue disavow the rabbi's allegedly radical utterance. The official group of the synagogue met and declared that while the rabbi had not necessarily expressed the thought of the congregation, he was nevertheless doing just what he was expected to do in calling attention to what seemed to him a grave social evil. Anyone who understands the genius of the Jewish faith knows that in such an utterance, the Synagogue was also doing just what it was expected to do.

Of course all this encounters the objection that the churches should give themselves exclusively to the cultivation of the religious life of individuals, and let social and political questions alone. The trouble with this advice is that the church workers who do the most for individual welfare of persons in some of the most individual aspects of life find the social forces the most potent for good or ill in their effects on these individuals.

Partly through the efforts of clergymen, congregations and denominations come at last to the adoption of resolutions as their own collective utterances. Churches have a right to do this. In democracies as huge as the United States, a single leader cannot achieve much for the larger human values until he has back of him a body of like-minded followers. A church is a separate entity. As such it has a right to express itself on matters which concern society.

Understand, all this has to do with the expression of opinion in a democracy which is supposed to find its way along by discussion. A church has no right to use anything suggestive of material coercion. For that matter, neither has a group of bankers or industrialists or politicians.

A Glimpse of Youth at Its Best

By Elizabeth H. Emerson

BEING a pinch-hitter is sometimes a most fortunate occurrence. So it was for me when the two sponsors of the newly organized Christian Student Movement group on the campus of our local Normal school found it impossible to accompany our representatives to the Rocky Mountain Region annual conference held at Estes Park, Colorado, June 7 to 17. I welcomed the opportunity to see youth in action, and I knew that there awaited me the needed stimulus of contacts with the good people who always attend such a gathering.

Accordingly it was with high hope that we set forth on June 6 by means of a Chevrolet roadster, provided with a spacious rumble seat—one young man, three girls and the writer. It would be easy to dwell upon the beauties of New Mexico roadsides with their riot of color after more rain than usual; of the never failing grandeur of Raton Pass as seen from the new vantage point of the rumble seat; of the tragic evidences of the flood disaster which recently visited Colorado Springs. But I can no more forbear mentioning our over-night stop in the village of Palmer Lake, Colorado, than I can miss stopping there when a trip makes it possible. I had notified Evalena Macy of the approaching avalanche about to descend upon her, and she had made the necessary arrangements for our entertainment. I know of no better preparation for a young people's conference than a visit in the friendly homes of the Friends of Palmer Lake. My "charges" found their stay something to write home about because of their evening walk up the canyon escorted by some of Miss Macy's young people, and the fine fellowship of the parsonage which she occupies, the Slavick home which is as English as the queenly Winifred who presides over it, and the temporary abode of Ray and Lois Hays which they gladly shared with us. Palmer Lake deserves much more in the way of a write-up than can be given it here.

Another preparation came to us in the indescribable beauty of the last stage of our journey as we took the scenic ride along the South St. Vrain river to Estes Park. Facing snow-capped Mt. Long, we climbed higher and higher by the white stream on our left and majestic walls on our right, every sharp turn revealing some new glory, until we dropped into the huge mountain-bound bowl which is the conference ground of Estes Park.

I cannot name all of the peaks with

their green and white coverings upon which I feasted my eyes for ten days, but I can tell you that snowy Chiquita, Ypsilon and Fairchild seemed near at hand at the north; that Long's peak showed its top above all others to the southwest, and that Green Mountain was just across the valley from the back door of our cabin to the southeast. So it is that I cannot name all of the men and women who led us into mountain-top experiences during those ten good days. I can only mention a few people and a few hours which, like the mountains, two weeks ago I did not know, and now have become a very real part of me.

Four hundred and fifty students with their sponsors and leaders made up the group. They came from Colorado, Kansas and Nebraska in large numbers. Other states of the region furnished small additions. What are they like, these college and university young people? Before I try to answer that question, let me try to write, with some digressions, of the last day of the conference, which was Sunday. I think that I may be able to picture the conference and its participants through a view of a single day.

Sunday began at seven, when on Communion Hill before a crude cross and a glowing fire, we sat, blanket-wrapped, in our last morning worship service. For eight mornings we had been directed by Dr. Ervine Inglis, pastor of the Congregational Church in Greeley, Colorado, in worship programs planned by him and a student committee of his choosing. Through the best of music by unseen participants, the reading of choice poetry from the Bible and other sources, a few quiet words, the simplest of dramatizations, and periods of silence, we had moved forward and upward. To my Quaker spirit, weary of meetings where we are rushed from song to ritual to prayer to collection to sermon to benediction, these deliberate and meaningful meetings were refreshing indeed. Encouraged by participation in a "poetry group" which met late afternoons, I tried to express my feeling thus:

To sit in quietness with those
Who yield their spirits
To the realization of God
In mighty trees and snowy peaks—
This is worship corporate;
The blending of many souls
Into one great speechless voice
Which cries to heaven
To make it God-like.

But the last worship service was to be communion. I wondered: Should I find some quiet spot and hold my own communion or should I join the group, entering as far as possible into the symbolic observance? Communion services are often unsatisfying. In theory I enter into their spirit without partaking of the symbols. In fact I am often subconsciously aware of the oddity of my position and of the stares of those who cannot reconcile my interest in the Church and my failure to take part in this simple ceremony. But I felt it needful to accompany my group, and I found this communion different. In the calm forceful words of Dr. Inglis, the sacrament of the Lord's supper became to us the sign of a consecration that would reach even unto death, if in the event of a future war, there came a choice between loss of life and the destruction of that "functional unity," which phrase first used by Dr. Wieman in a morning address, had become almost a watchword for the conference. One could feel the new emphasis sinking deep into the hearts of youth, and it was not hard to believe that many accepted it as their own, to remain with them until the coming of a time of testing. In a few well-chosen words, Dr. Inglis called all who cared to, to partake of the bread and the wine, adding, "and if there be those who do not need the help of symbols—." And so, with sweet solemnity the bread and the wine were passed, and so real was the spirit of communion that no one turned his head to look at his neighbor, or to think of anything except his own inner relationship with the Unseen.

Later, there was the last meeting of the "quest group" to which I belonged. Do you like the name—a substitute for "class"? Seekers all, we were. Perhaps it was because I knew so little about "Cooperatives" that I joined the group led by Helen Topping, former secretary to Kagawa, and Dr. M. G. Miller, Professor of History at the College of Emporia. Helen Topping sees in the Co-operative movement the greatest hope for world peace. Carried to its logical extent, it will break down the power of capitalism, which, many wise people agree, is a prime factor in bringing about wars. I found these two fine leaders deeply devoted to their plan, yet completely lacking in that class-antagonism which characterizes so many would-be changers of our present economic order. The way of Cooperatives, Dr. Miller said in the closing minutes of our

last meeting, is a Christian way, in which Christian principles rule. I want to commend to Friends a thorough study of the subject. I can hardly understand our tardiness to read and study and write and act along these lines, to any great extent. In a group of about twenty-five young people, eight had had actual experience with cooperatives of one kind or another and were able and ready to discuss the subject intelligently. More than forty countries are well on their way in the development of the system, and more than half the families of Great Britain are members of Consumers Cooperatives. In the United States the movement grows apace.

Here I must digress long enough to speak of the ease with which a "scattered friend" formed friendship with the former secretary of Kagawa. It began with the first group meeting, and received impetus when the list of acquaintances we held in common began with Gilbert Bowles and passed on through a list of a dozen Eastern Friends. We soon found in our mutual friends and interests and appreciations the basis for a more complete enjoyment of various meetings when we sat side by side.

I find that some events of even a single day must go untouched, but who could forbear writing of a wedding? Estes Park endears itself to many young people who first feel the sting of Cupid's dart there, and the surprising thing is that never before had a couple thought of returning to Assembly Hall for the final binding. The occasion was a beautifully simple and democratic one, completely in keeping with the spirit of a conference where spirit mattered so much more than form or dress. Two greatly beloved minister-leaders stood upon either side of the green altar, and sent the pair forth with unusual words. In fact I am sure that in the history of weddings this one was unique. The groom is the newly appointed educational director for the Consumers Cooperative Association of North Kansas City, which covers eight states, and the ceremony was made particularly fitting for the launching of this matrimonial boat in a new sea. Our blessings went with the adventurers as they left to try a practical application of Christianity in the difficult field of industry. In fact, this wedding seemed one of the most impressive sessions of the conference.

At seven in the evening we gathered in the assembly hall where the morning worship services, Dr. Wieman's great lectures, and the evening programs with many able speakers, had directed our thought, wondering if a mere "pageant" could possibly satisfy the requirements for the close of a conference. But this one had grown throughout the time we had been together. Various groups had

made their afternoon leisure creative, and the results had been skillfully combined into a whole. Song, poetry, oratory, drama, and readings by a speaking choir prefaced the unveiling of the work of an art group which had culminated in a cathedral window. Beautifully interpreted by a young woman, this colorful representation of the culmination of roads to freedom in the cross, left us with a trust that youth was not missing the way. We passed through a double line of burning fagots borne by officers and leaders to a huge bonfire where we joined in the song which had become familiar and beloved:

"That cause can never be lost nor stayed,
Which takes the course of what God has made;
And is not trusting in walls and towers,
But slowly growing from seeds to flowers."

Each threw a pine knot upon the flame, Dr. Inglis gave the parting admonition to carry the burning torch of truth, a bugle played taps, and some one called "goodnight."

Is youth thinking? I don't know about youth in general. But I am convinced that the youth that I saw is thinking, very seriously. It is thinking of itself, trying to make itself fit for the tasks which it sees waiting to be done. The big Texas Cottage where every day Mrs. Wieman talked about personality problems to as many as the room would hold bore witness to interest in self improvement.

I saw youth thinking about religion. It is not thinking always in the terms and phrases of its fathers, but in an attitude of quiet sincerity it seeks for truth. The thirty-minute worship service shifted into a forty-five-minute period of teaching by Dr. H. N. Wieman and there was no leaving of the room between periods. Those familiar with Dr. Wieman's lectures or writings realize the close attention necessary to follow and grasp his fine presentations of Christian philosophy.

The group was certainly thinking about the economic and industrial wrongs of the world and was ready both to listen to leaders and to discuss "ways out." Almost every possible way was presented at some time. I felt that the chosen way must measure up to truly Christian standards, before it would receive the support of a majority of the company.

I could mention a score of evidences that youth was thinking about world peace. Forums in which ways and means for bringing it about were popcorn affairs in which past experiences were mixed with new ideas so rapidly that taking notes was difficult. I have just read an editorial in the current

Christian Century entitled "Are the Churches Worthy of their Youth?" I quote: "It is the peace issue which furnishes the present student generation with the moral frontier on which its heroism and its pioneer qualities are being displayed." I believe it, after witnessing the ardor of the Estes delegates.

And certainly this group was thinking of how races fail to get along together and why. White, Negro, Japanese, Chinese and Spanish fellowshiped with no discernible discrimination. After the forming of commissions for work in the associations the coming year, it was the students who pointed out the need for a special commission on race relations. During Communion, the minister received the cup from the hand of a Negro.

Are these children of western states exceptions? I dare to think that they are not. To attend the Conference was a heartening experience. I return to contacts with the youth of my acquaintance hoping that, to paraphrase the title above mentioned, I may be "worthy of my youth."

Las Vegas, New Mexico.

OUR YOUTHFUL FRIENDS

BY GERVAS A. CAREY

Quakerism in its origin was a youth movement. Recent developments within the Society lead one to wonder whether we may not be entering a period of renewed life and activity under the leadership of the youth of our generation.

Having been associated since 1928 with the two Young Friends Conferences of the Oregon Christian Endeavor Union and the Northwest Young Friends on Puget Sound, it has been a source of great satisfaction to note the operations of the Holy Spirit in and through the lives of the younger Friends. This was evident also in the recent conference of the Ohio Young Friends at Beulah Beach on Lake Erie, west of Cleveland. During the two days I was privileged to attend, I noted the same youthful enthusiasm and consecration which found its climax in the response to an appeal made in the Saturday evening vesper service. The leader inquired as to how many would definitely "put themselves at God's disposal" for service at home or abroad, in public or in private home life. The response was thrilling as the group rose to declare its purpose, practically in mass. In my own thinking credit for this heretofore has been given to the influence of the Young Friends Summer Conference movement.

But at Nebraska Yearly Meeting, and more recently in New England, a similar renewal of youthful interest and activity has been witnessed in connection with their Yearly Meeting occasions. At Central City, Nebraska, a group of alert young men and women attended the reg-

ular sessions of the Yearly Meeting, between which they met in groups for discussion and conferences of their own. At Ocean Park, Maine, where New England Friends met in annual session there were ninety-four Juniors registered together with sixty-five young people. Each group held its own meetings under the faithful leadership of Harold N. Tollefson and Lindley J. Cook with their assistants. The Junior Yearly Meeting of New England is a live organization. Ocean Park, on the coast a few miles south of Portland, Maine, provides the recreational appeal which has contributed to the attraction of the Young Friends Conferences elsewhere.

Whatever the future may have in store for American Friends, the rising generation is being prepared for its coming responsibilities. May its accomplishments exceed those of the present generation, in keeping with its superior advantages. To this end we should unite our prayers that through and beyond all human leadership our youth from coast to coast may truly be taught by the living Christ who still is able to speak to our condition.

GERVAS A. CAREY.

Wichita, Kansas.

IN DANVILLE QUARTER OF WESTERN

Danville Quarterly Meeting was held July 13, at Mill Creek Friends Meeting. Bertha Randall, from Gray Monthly Meeting in Carmel Quarterly Meeting, and a member of Peace and Literature Committee of Western Yearly Meeting, was present and gave a splendid address on Saturday morning. The subject for discussion at the meeting for Ministry and Oversight was, "Shall Friends maintain their testimony against present day evils?", and was ably presented by Geraldine Hadley Moorman.

The Amo and Hadley Meetings united with the Methodist and Baptist Churches in Amo, Indiana, in a Daily Vacation Bible School which was held June 19-28 in the Public School Building in Amo. The work was planned according to the outlined work of the State Council of Religious Education with the four departments, kindergarten, primary, junior, and intermediate. One hundred and eight children were enrolled with an average attendance of ninety-eight. Fifteen teachers including the music director and principal were in charge. Of this number, eight were Friends. Addie Christie, pastor of Amo Friends Meeting, served as Principal for the school. The closing session was held on Friday night in the school auditorium with an audience of more than three hundred. The Friends Meeting at Amo has united with the Baptist and Methodist Churches in a mid-week union prayer meeting which has been well attended.

CANADIAN FRIENDS IN ANNUAL SESSION

A "Tendering" Spirit Marks the Joint Sessions of Canada and Genesee Meetings

Canada and Genesee Yearly Meetings became one large family for several days when they met for the eighth time in joint and concurrent sessions, June 20-30, at Pickering College, Newmarket, Ontario. The enrichment which came from living together was further enhanced by the special educational and inspirational features which had been planned in advance.

On the opening night, Joseph McCulley, Headmaster of Pickering College, delivered a lecture on "The Problem of Adult Education." During the lecture, which was an analysis and appraisal of educational trends, he defined education as "development of personality for social living."

On Thursday night, Rev. Claris Edwin Silcox, Secretary of the Social Service Council of Canada, spoke on, "The Home as a Factor in a Changing Social Order." Mr. Silcox drew from his wealth of knowledge and experience in connection with his former relation to the Institute of Social and Religious Research to prove his thesis that the time-honored Christian values can only be retained through far-reaching economic and political changes.

J. Passmore Elkinton, Chairman of the Foreign Mission Board of Philadelphia Yearly Meeting, told on Friday night of his recent visit to the Orient. At the Young Friends session on Saturday evening, the writer spoke on "Personal Disarmament," a plea for inter-racial good will and fellowship.

Anna Griscom Elkinton, Chairman of the World Conference Committee, was also present by invitation and spoke most helpfully during the devotional half hour periods at noon. Her topics were: "We Seek—What?", "We Serve—How?", "We Worship—Why?"

The fellowship of other visiting Friends, each of whom contributed in his own way, was a source of enrichment. They included Truman C. Kenworthy and his wife from Richmond, Indiana, Elma Starr from Canada (Norwich), Waldo Hayes of Philadelphia, Mary Stevens of Washington, D. C., and others.

Canadian Friends continue undiminished their interest in Japan as expressed through their support of Gurney and Elizabeth Binford. Ella R. Firth through her leadership in this cause, keeps Canadian Friends world-minded.

The Committee on Religious Education presented a report described as

the best in the history of the Yearly Meetings. The Young Friends Board also presented a comprehensive report of local activities, inter-group visitation, experiments in inter-racial understanding, and camp activities.

Probably the most intensely interesting was the session when a whole afternoon was given over to the Canadian Friends Service Committee. Actual work accomplished would seem quite small to English and United States Friends who are acquainted with their own work, but is quite remarkable when one thinks back a few years in Canadian Friends history. Canadian Friends agreed to unite with the Social Service Council of Canada, an organization which federates the boards of social service of the various churches.

Sunday was, as usual, a day of glorious fellowship and worship. Many Friends, who could not come sooner, came for the day. Facing the meeting for worship were some of the aged Friends who have served long and acceptably, others in the full vigor of life and experience, and one who had just been acknowledged as a minister, still a student at the University but already evidencing a fruitful ministry.

After dinner, J. Passmore Elkinton gave the Sunderland P. Gardner lecture on, "The Challenge of the World to the Society of Friends."

This article would be incomplete unless something were said once more about the spiritual sensitivity which is so keenly felt when Friends disregard traditional barriers and go to meeting together. Passmore Elkinton, an Arch Street Friend, came on the invitation of Genesee Friends. Anna, his wife, a Race Street Friend, came by invitation from Canada, Five Years Meeting Friends. Visiting Friends from England, and from independent groups of Friends, were at first puzzled, then amused, and later delighted by our confusion. Young Friends were never certain which Yearly Meeting was in session or whether both were in session at the same time. Truman Kenworthy gave in a delightful manner, his ideas about the second coming of Jesus to a specially appointed meeting presided over by the Clerk of Genesee Yearly Meeting. For the first time since the separation, greetings were sent from Canada Yearly Meeting (Norwich) and sent by a Race Street Friend at that. Nothing expresses the spirit of the meeting quite as suitably as John Woolman's great word, "tendering."

Canada is a land where vast, heretofore unexplored regions are yielding riches beyond the dreams of avarice. Canadian Friends are rapidly getting equipped to explore the equally vast spiritual resources inherent in the Dominion.

G. RAYMOND BOOTH.

With Christ as the Head

Report of the Yearly Meeting of Friends for New England

THE two hundred seventy-fifth session of the Yearly Meeting of Friends for New England was held for the fourth successive year at Ocean Park, Maine. Through the hospitality of the Ocean Park Association (Charles E. Hamlen, Superintendent) and the New England Baptist Conference (Clarence B. Mitchell, Business Manager), commodious committee rooms, spacious halls, and a central auditorium seating more than two thousand, were placed at our disposal. Rooms and cottages in woods or along shore were made available for Friends, and the dining room at Tanglewood was thrown open for Friendly guests. A thousand courtesies are extended at Ocean Park and business may be conducted expeditiously, economically and efficiently. Recreational facilities are numerous and readily accessible. Beautiful weather contributed to the sum total of pleasure and profit of those attending Yearly Meeting. The sighing of the pines, the booming of the sea, and the soft breezes of ocean, joined in the chorus of praise and worship.

A high note of courage pervaded the assembly. The "King's Business" was transacted with decorum and despatch. Prayerful attention was given to various concerns after free expression and full discussion. The pressure of routine business was great and continuous. Many Friends found it increasingly difficult to attend all sessions and still preserve an alert mind and an understanding heart. The faithful and continuous labor of the Clerks was marvelous to behold. Many suspected that a miraculous "presence" sustained them. (See Isaiah 40:31.)

Committee members worked literally "night and day." From eight in the morning (and even before) until midnight, on occasion, they carried on the work of bringing nominations, information, and recommendations, to complete their specific task. Friends should more generally appreciate the labor of love performed by these committees and boards—the long periods of time, the painstaking attention to details, the business acumen required, the strength of character and the valuable experience so generously drawn upon. These assure the Yearly Meeting of the continuity of its program and the maintenance of its ideals and spiritual concerns.

To most of us the outstanding feature of the Yearly Meeting was the host of forward-looking young people of all ages conducting their own sessions. The Jun-

ior Yearly Meeting under the able leadership of Harold N. Tollefson was well organized into groups "A" (ages 12-15) and "B" (ages 8-11); while the older young people were ably guided by Lindley J. Cook. An exceptionally fine staff of workers assisted these leaders. The young people adopted the agenda of the older group and carried on a distinct and valuable program of their own. Messages of greeting were exchanged between the two Yearly Meetings, Rufus M. Jones and others bearing a personal message also. More than one hundred and fifty boys and girls, young men and young women, attended these sessions. Overflowing everywhere were happy, serious-minded young people, in evidence at every public meeting, paying little attention to forms of recreation but showing a deep interest in the concerns of Friends and in fields of service that are opening to them. Emily Parker thrilled our youth with her vision of service and the high ideals that must be associated with that service. Surely the presence of these earnest young people has inspired the Yearly Meeting with hope, confidence and faith in the future of the Society of Friends; but it has also reminded us of our very great responsibility to youth.

The meeting on Ministry and Oversight, which preceded the sessions of the Yearly Meeting, brought close to every soul the conscious "Presence in the Midst." That consciousness remained throughout and sanctified all service and worship by a sense of Divine fellowship. Truly our Lord was "the head of the meeting."

Alfred C. Garrett of Philadelphia led us during the series of Bible half-hours from the prophecies of Isaiah into the actual presence of the living Son of God! Through a scholarly unfolding of prophecy, and the masterly marshalling of facts, we caught a glimpse of the glory and majesty of our Lord and Saviour, Jesus Christ, as the "King of Kings and Lord of Lords."

The early morning devotional meetings were wholly unprogrammed and were well-attended, with a large proportion of young people filling the seats. These meetings appeared to meet the spiritual needs of the great majority of concerned Friends. The inspiration and the spiritual power of these meetings was carried over into the business sessions, and still abides in the hearts of those who attended.

The romance and Godly adventure of

the missionary enterprise was brought to our attention by Verica P. Cox, of Luho, China, Eleanor Wilson of Kobe, Japan, and others. Surely if "to be alive spiritually" is to be missionary minded, we shall be more "alive" than ever before, after such a presentation of our missionary program, the needs and the opportunities facing us today.

Gervas A. Carey, Dean of the Biblical School of Friends University at Wichita, Kansas, cheered us with the announcement of a complete and distinctly "Quaker" course of training for those looking forward to religious leadership and especially the Christian ministry.

Among notable contributions we recall the very live address on "How to Prepare the Lesson," by Miss Gertrude Hartley of Ocean Park, Bible School specialist; the fine address by Henry J. Cadbury, pointing out mileposts along the historical pathway of the Society of Friends. We were inspired to a renewed appreciation of the heritage left us and of our responsibility to "carry on."

A delightful presentation of the theme, "Which Way Education?" was offered by Dr. Charles C. Tillinghast, Principal of the Horace Mann School for Boys in New York City. The supreme importance of the home in all educational schemes for the future was stressed.

Emily Parker, Executive Secretary of the Young Friends Board of the Five Years Meeting, presented a letter from Ruthanna M. Simms outlining conditions and pointing out definite openings for service on each of our Indian Mission fields, with special reference to opportunities for young Friends.

Elizabeth L. Hazard, Field Secretary of New York Yearly Meeting, urged youth to do constructive work that would outlive the wrecks of time.

Rufus M. Jones entertainingly spoke of the work of the American Friends Service Committee at home and abroad and of Friends' work for Peace. On Friday evening he delivered an address on "World Quakerism in this Difficult World." Rufus Jones is a veritable treasure-house of information on "World Quakerism." The world at large may claim and acclaim him as a loved international character, but we always think of him as "ours" and are happy in the thought of possession.

We were saddened by the record of the year of Friends "gone on ahead," and we were sobered by the mention of faithful, long-attending Friends kept at home this year by reason of infirmities. Letters

were directed to be sent to Sarah D. Holmes, Sarah J. Swift, Annie M. Priest, Lucy T. Herbert, John Metcalfe and Linwood W. Jones. We sensed the presence of these dear Friends in our midst.

A pleasing innovation was the presentation of reports by the Principals of our New England Friends schools—L. Ralston Thomas of the Moses Brown School for boys, Frances E. Wheeler of the Lincoln School for girls, and Robert Everett Owen, joint Principal with Eva Pratt Owen, of the Oak Grove Seminary for girls. These reports were most encouraging.

James A. Coney, our Superintendent of Evangelism, brought a thrilling yet disturbing report on the conditions and needs of our local meetings in certain areas. Under the spur of this report, Friends "set their teeth" and determined to "go forward with Christ." Retreats are no longer in order. "Giving" is as much a part of worship and Christian living as is praying. "Giving" is "worship in action" and it draws Christ near in blessing.

On Saturday the Young Friends provided an evening of music, followed by an impressive drama entitled, "Salute the Flag." After dismissal the greater number remained to enjoy a film taken by Gervas A. Carey picturing the activities of the Young Friends of Puget Sound in their camp near Bellingham, Washington. What an evening for the children! And the dreams and memories that followed!

Time would fail to tell of Junior story-hours, treats and mid-year Christmas-tree, of delightful fellowship, wholesome recreations, friendships formed and deepened, and labors of love on the part of many. We remember the faithful and continuous service of the Reading Clerks, the wonderful provisions made by the Committee on Arrangements, the services of the Calendar Committee, the outlined plans of the new Peace Committee, the painstaking work of the Yearly Meeting Treasurer, Finance Committee, Auditors and Permanent Board. How could we forget the reading of those wonderful epistles from other Yearly Meetings all over the world? Or the forward look for the suppression of the liquor traffic, legislation to outlaw the use of the name "Quaker" as a trade name for narcotics; the protest and warning against gambling and other prevalent forms of vice? Nor have we forgotten the concern of our friend, Howard Kershner of Montclair, New Jersey, for the World Conference of Friends, nor the presence of Charles M. and Caroline Woodman, Warren E. and Helen R. Tryon, Edith Haviland of Michigan, and other visiting Friends. Truly, many other personalities, concerns and doings might be written of but these are writ-

ten that we may be reminded that the two hundred seventy-fifth session of the Yearly Meeting of Friends for New England is now spread upon the records of eternity, on the table of our hearts and on the minutes of the Recording Clerk.

On First Day morning the Yearly Meeting, as guest of the Ocean Park Assembly, conducts the meeting for worship. For this meeting there is always a deep feeling of responsibility that our ministry be satisfying to the two thousand, or more, worshippers who throng the temple. Rufus M. Jones brought an impressive message from the text, "Can the leopard change his spots or the Ethiopian his skin?" The only help for a sin-cursed, topsy-turvy world is the saving power of God, to whom all men and nations must turn. The chorus choir of the Lawrence Meeting contributed songs of worship.

Amid the confusion of in-coming campers and out-going Friends, several hundred worshippers met for the final meeting in the afternoon. James Coney led the congregation in singing. Gervas A. Carey delivered a powerful message from the Epistle to the Hebrews, "Refuse not Him that speaketh." The choir sang; we worshipped in silence, and paid our last collective homage to our Lord. With the Presiding Clerk, Lindley M. Binford, and the Recording Clerk, Lyra T. Wolkins, on the platform, the two hundred and seventy-fifth Yearly Meeting sessions were concluded, purposing to meet again on Third Day, Sixth Month 23, 1936, if the Lord permit.

Unlike early colonial Friends who required several days in which to say good bye, Friends "folded their tents like the Arabs and silently stole away." That evening strangers occupied cottages, halls and auditorium!

ARTHUR SANTMIER.

Woonsocket, Rhode Island.

IT IS TIME FOR US TO "RUN AWAY TO GOD"

(Epistle from the Yearly Meeting of Friends for New England, 1935.)

Dear Friends:

We are writing to you not just to continue an ancient annual custom, but to express to you our joy in belonging to the world-wide fellowship of Friends, and to keep the fires of love burning.

Our own life has been refreshed and quickened as we have met this year in our two hundred and seventy-fifth annual gathering. Our table has been spread in the midst of difficulties, but our cup has run over. We see our youth awakened with keen interest, and even our little children are eager to have their part in the life and work of the church. Never before in our history have so

many of our youthful members been with us, holding their own Yearly Meeting alongside of ours and sharing with us in many of our concerns for the present and the future. If we had known sooner how to draw this element of young life into fellowship and action with us we should now be a much more powerful body than we are at present. But in any case we are thankful that at this crisis in the life of humanity we see our youth joyfully preparing to take up the torch we have tried to carry.

It has been borne in upon us that the old order of civilization is slowly dying before our eyes and that a new epoch not yet clearly outlined is emerging. It seems to us that the most important task in this critical time of mutation is not to decide precisely what the new order is going to be—only a supreme prophet could foresee that—but to prepare ourselves as deeply as possible to be the type of persons who will be genuinely good units in any society which can truly be called good.

It is the gravest danger that in the process of rebuilding our shattered world, men shall forget or overlook those fundamental spiritual forces without which no order of civilization can minister to the full life of man. The withering of spiritual values means at once the shrinkage of man's true estate.

There can be no golden society until the units which are to compose it are purified and transformed by a renewing of spiritual life. There can be no true recovery from our depression until a new life and spirit is formed in those who are to be the builders of that new world.

We must therefore as a Society of Friends refuse to be occupied with irrelevant issues, and put forth all our God-given powers to prepare our own members to be persons who are possessed of that sacrificial spirit, that glowing social passion, that depth of human interest, that Christlike love and tenderness, which must characterize any ideal social order—that redeemed life and spirit which will underlie any good cooperative society in which spiritual values are to be conserved.

It has been said that Saint Francis "ran away to God" as other boys run away to sea. It was his rediscovery of the life of God working afresh in the lives of men which restored a saving spiritual quality to the civilization of his century. May we in this critical time once more "run away to God," restore our souls in His life and power, fortify ourselves in His strength, and then take our full part in helping to make the kingdoms of this world become the Kingdom of our Lord and His Christ.

LINDLEY M. BINFORD.
Presiding Clerk

Nebraska Yearly Meeting

By Cecil E. Hinshaw

THE scene of Nebraska Yearly Meeting at Central City, Nebraska, would scarcely be recognized as the place of the same meeting only a year ago. Entirely different conditions prevailed so far as the weather man and his influence on the landscape were concerned. A year ago, dust, drouth, and withered foliage described this section of the country. Stella Hockett from South Dakota reported that during the last year even the grasshoppers died for want of food! This year saw the Yearly Meeting coming together from far points over areas in which the flood waters were still high, having receded only slightly from their high water marks. Despite detours, washed-out bridges, and altered train and bus routes and schedules, the delegates began arriving the day before the Yearly Meeting was scheduled to convene on June 5. A few arrived in time to be present at the Commencement exercises of Nebraska Central College.

In every case the representatives from the various meetings were rejoicing over the rejuvenation of prospects for bumper crops. The constituency of Nebraska Yearly Meeting is mostly dependent on agricultural resources. The drouth and depression have meant increasing hardship and deprivation that has necessarily been reflected in the financial condition of the meetings. This year, with an abundance of moisture, everything is green and flourishing. The flood damage has been much more than offset by the benefits to the growing crops.

Largely because of the difficult financial conditions, many of the meetings have been without pastoral leadership. Where there is so very little money coming in, even for the necessities of life, there can be but small support of churches, often insufficient to justify the calling of a pastor. Despite these conditions, many of the pastors of the Yearly Meeting are continuing to serve sacrificially in an inspiring manner. The work of Dan Neifert at the Kemma Meeting is an outstanding example. Dan took up the work of building up a discontinued, impoverished, discouraged church in a rural section. He has worked untiringly and the results are noteworthy. Because it is largely a Methodist community, an arrangement has been made with the Commission on Community to work harmoniously with the Methodists. Part of the information came to us in an inspiring address one afternoon by Daniel Neifert on "The Problems and Opportunities of the Rural Church." Also indicative of the progress toward cooperation that is being made

by the different denominations is the work at Alda, Nebraska, where Walter H. Wilson is the pastor of a church composed of Friends and Methodists. The church is thriving under his leadership of the joint groups, each of which retains its organization although both work together in one church in a very commendable manner.

Three visiting Friends added greatly to the interest of the Yearly Meeting. Elton Trueblood was with us during the first day, having been present on Monday to deliver the Commencement address, and on Tuesday to speak at a banquet in the evening. Wednesday evening was given over to the Young People's meeting, at which Elton Trueblood spoke helpfully on the Quaker way of life. During the sessions of Wednesday, he greeted the Yearly Meeting and spoke on behalf of the All-Friends Conference to be held in 1937.

Gervas A. Carey, formerly pastor of the Seattle Friends Meeting, and now the Dean of the Bible School of Friends University, was with us throughout the Yearly Meeting, bringing greetings and giving helpful discussions. He delivered the sermon at the Sunday morning meeting for worship, speaking on "Divine Guidance."

Errol T. Elliott, of the Five Years Meeting Staff, explained the work of the various departments of our organization. In addition he spoke once on Christian Education, and once on Christian Missions, bringing us inspirational addresses each time. His presence at the Yearly Meeting was very much appreciated, for, in addition to his messages and his explanation of departmental work and of the plans for the Five Years Meeting next Fall, he spent much time in friendly conversation with various Friends, proving the value of the "Friendly Conversation" of which he has written.

The report on the work of Nebraska Central College was given by President Ora W. Carrell, who reviewed the work of the College during the past year, and gave plans for the work in the future. Along with other institutions that have suffered because of the depression and the drouth, Nebraska Central College has had to take its share of financial troubles. Because it has been operated on a

cash basis, the decrease in income has been necessarily shouldered by the faculty. They are to be commended for their splendid, sacrificial spirit. The outlook for the future is brighter—better crops mean that it will be possible for more students to attend college, and the return of better times should see more income from investments.

After the explanation by Errol Elliott, of the plans for the pooling of expenses of delegates to the Five Years Meeting, the finance committee recommended that the necessary appropriations be made, and these seven delegates were appointed: Aaron McKinney, Norman E. Young, Walter H. Wilson, Ora W. Carrell, Loren Finney, M. Herbert Watson, and Caspar Hanson.

Four ministers were recorded this year, but only one, Dan Neifert, was present. The others were Albert Francis Bohnert, Colorado Springs; Myrtle I. Bender, Deer Trail; and Fred Cain, Kutch.

The devotional half hours from eleven-thirty to twelve each morning were in charge of the writer, the theme being, "The Kingdom of God."

The Young Friends met several times during the sessions for business, addresses, and to make plans for next year. It was decided to hold meetings for the young people next year during the sessions of Yearly Meeting that are primarily for business that concerns the main body of representatives.

Yearly Meeting closed Saturday afternoon after a long business period. Though the business periods usually become somewhat tiresome, it was the common opinion that this had been one of the most stimulating and helpful Yearly Meetings that we have had in some time. Credit should be given to the women for their untiring work in preparing breakfasts, dinners, and suppers which were served in the dining room of Nebraska Central College. The way they served those splendid meals at such low cost was ample tribute to their culinary and business ability.

Although the Yearly Meeting closed Saturday afternoon, a number of delegates stayed over to worship at Central City Sunday. As was mentioned previously, Gervas Carey spoke at the morning worship hour. In the evening a union service of all the churches in Central City was held in the Friends Church, and Norman E. Young of Denver addressed the large congregation, speaking very acceptably on "What is that in thine hand?"

By Monday all the delegates who had not already started were on the way home, and the twenty-eighth annual session of Nebraska Yearly Meeting, characterized by spiritual blessings and optimism, was history.

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OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

WHAT NEXT MAY WE EXPECT IN THE NAME OF PATRIOTISM?

Editor, THE AMERICAN FRIEND:

The time was June 28, 1935, at 10 a. m. The place, Committee room of the Ways and Means Committee, United States House of Representatives, Washington, D. C. The subject, to establish a Federal Lottery. The reason, Patriotism!

At the time and place above mentioned, a hearing was held before a sub-committee of the Ways and Means Committee of the House of Representatives on the Kenney Federal Lottery Bill, H.R. 8540, which proposes to establish Government lotteries to get a billion dollars additional revenue.

Some of the arguments presented by Mr. Edward A. Kenney of New Jersey for establishing the lotteries were: it is a purely economic measure, no more moral than the question of the repeal of prohibition; it will keep American money at home which is now going abroad in foreign lotteries; it will keep the average man out of the stock exchange which Mr. Kenney seemed to think was detrimental to the country. He explained the difference between private and governmental lotteries as being one of patriotism. He believes that only those who can afford to buy lottery tickets will do so. Replying to the suggestion that all persons on relief rolls should be prohibited from buying tickets, he first approved, then countered with the idea that some magnanimous and patriotic citizen might want to help such an individual by giving him the price of a lottery ticket, and he questioned the wisdom of forbidding such a privilege. On being asked whether a man would be better off with two dollars or a lottery ticket in his pocket, Mr. Kenney said, in substance: There you go looking at it selfishly again—we are thinking of the common good. He introduced various resolutions, statements, and telegrams supporting his bill. One man not only approved of the bill but suggested that the revenue be used to pay the bonus.

At the present time there seems to be little sentiment in Congress in favor of such a measure, and, of the five members of the sub-committee present, three were definitely opposed. The names of the committee are: McCormack of Massachusetts, Chairman, Thompson of Illinois, Brooks of Pennsylvania, Dingell of Michigan, Knutson of Minnesota, and

Reed of New York. Mr. Reed reminded Mr. Kenney that the courts have condemned gambling and referred to his own experience of five and one-half years of prosecuting gamblers. Mr. Kenney accepted Mr. Brooks estimate that about one chance in twenty thousand wins in a lottery. Stated concretely, twenty thousand washer women would buy two dollar tickets; then nineteen thousand nine hundred and ninety-nine would have to do one day's washing for nothing so that one might win. Mr. Knutson persisted in calling attention to the possibility of a poor man spending money for lottery tickets that was needed for the kiddies' shoes; that there are people who believe gambling is wrong who might feel differently if the Stars and Stripes were thrown around it, adding that sometimes we want an excuse to remove our scruples.

Only about twenty-four hours' notice of the hearing was given, so little could be done by opponents of such a measure. Among the twelve or fifteen persons present were three Protestant ministers, representatives of the National W. C. T. U., the National Congress of Parents and Teachers, the Council of Women for Home Missions, and William B. Harvey of Philadelphia. He had been getting ready for such a surprise attack and had letters of opposition from many religious and welfare organizations, both state and national, including the Federal Council of Churches, but he was given no opportunity to speak or even to present the letters so they could be printed with the other evidence.

Last year, Mr. Kenney presented a similar bill and secured a hearing which was printed. Rev. William Sheafe Chase, a retired Episcopal minister and now Superintendent of the International Reform Federation, appeared and asked for the same amount of time for the opponents as the proponents had had, which was three hours. He was given twenty minutes.

The National W. C. T. U. is asking its members to write to the Chairman of the Ways and Means Committee, Hon. Robert L. Doughton, and to Hon. John W. McCormack, Chairman of the sub-committee, and ask them to vote against reporting the bill out of committee.

Last year, Canon Chase explained as follows the absence of testimony from the opposition: "We felt that there was not anybody in the United States who would be so foolish as to advocate the

matter. We did not think it worth while to talk about it." Those who represent the Christian citizenry of this country need to reflect on the tactics that were used in securing repeal of prohibition.

As this observer listened to the evidence, one question persisted. How long will it be before we are asked to legalize robbery for revenue? But why stop there? Murder, perhaps, at so much per head—for patriotism's sake!

SINA H. STANTON.

Unofficial Observer.

Bethesda, Maryland.

TO ALL PERSONS INTERESTED IN GOOD LIVING CONDITIONS

Editor, THE AMERICAN FRIEND:

Whenever I meet a person who travels considerably, and whose judgment I trust, I ask him his opinion in regard to the present-day use of alcoholic beverages. After considering the replies and reading many written statements on the subject, a conservative appraisal drives me to the conclusion that there is an immense commerce in the manufacture and sale of illegal alcoholic drink in our country today. Conditions here in northeastern Ohio cause me to wonder if it is on the increase. In a small city near where I live, there was raided recently a whiskey factory which is reported as the largest illicit distillery ever found in the United States. It was no deceptive dwelling house whose shaded windows hid a few barrels and a small copper coil. It was a large new factory, modern in every detail, the sole purpose of which was the quick and efficient manufacture of whiskey. It had many of the earmarks of big business. Whether it is the only one of its kind, or whether it is a link in a great chain of such plants which operate without the law in our land, I do not know.

My boyhood was spent at the time when pledge-signing was common. Thousands of people were strengthened by the fact that they stood with great numbers of other pledge-signers. Never for one minute have I regretted signing a pledge. It has given me strength on numerous occasions. In my life I have seen many examples of men and women who lost control of themselves because they took alcohol. It may be that I have sufficient control, or judgment, to be able to drink alcohol and stop before I take more than I can carry with safety to myself and others, but I am not going to take the risk involved to see. I think it would be foolhardy for me to do so, for it is entirely possible that alcohol would win.

There has grown up in our country a generation which knows not the pledge. The Lincoln Pledge, the Washington Pledge, and other equally famous ones

are but unknown history to them. The thought that we need a great wave of pledge-taking in the United States has become a firm conviction of mine. There recently has come to my attention a pledge which commends itself to me. It is placed at the top of a page with spaces for names and addresses below. Here is a copy. Insert the name of the local community in the space which reads "blank."

THE BLANK LEAGUE FOR TOTAL ABSTINENCE

The purpose of this league is entirely free from controversy, dogmatism, sect, and party.

THE TOTAL ABSTINENCE PLEDGE I herewith attach my name and address to the roster of The Blank League for Total Abstinence in attestation of the fact that, on principle, I am a total abstainer from intoxicating liquor as a beverage. I do this in the belief that the use of intoxicating liquor in any quantity is detrimental to the health of body and mind, and that it tends to break down inhibitions against wrongdoing.

1. Name..... Address.....
2. Name..... Address....etc.

I presented this form to one religious group. Persons of various ages, ranging from over seventy down to thirteen years of age, were given the opportunity to sign. The papers were passed to class members by teachers and collected at the end of the class period, with close to one hundred signatures. If good persons all over our country were given the opportunity to sign this pledge, even though some had signed pledges in their youth, millions of signatures would be gathered within the next two or three years. This would be a great force. If you could buy the printed sheets at a small price, say ten cents a dozen, would you circulate some in your community? Or, better still, use the typewriter, make a copy, and circulate it. We do not need a national organization. We do need pledge-conscious groups in many neighborhoods.

LUTHER E. WARREN.

Mount Union College.
Alliance, Ohio.



FOR WIDER ACQUAINTANCES

Editor, THE AMERICAN FRIEND:

As we look forward to the Five Years Meeting this Fall, and to the Friends World Conference in 1937, I am concerned that Friends should be better informed about the thought and activity of other Friendly groups than the one in which we are more immediately active.

We all value our AMERICAN FRIEND, but there are four outstanding Quaker papers, and a number of others of lesser

circulation, and I find it of great interest to take the copies of THE AMERICAN FRIEND, the *Friends Intelligencer*, the *Friend* known as "Square," and the *London Friend*, to read on the train going home from the office. Fortunately, they do not all come at the same time and one has a chance to "stagger" what might otherwise be a staggering load, but our Friendly papers are worth a great deal more than the subscription prices to all of us who desire the development of thought and friendship which comes through the meeting of minds as they pass through the kindly offices of our Friendly editors. These other papers, with the names of their editors are: *The Friend*, 304 Arch Street, Philadelphia, Pa., Olive Haviland (\$3.00 per year); *Friends Intelligencer*, 1515 Cherry Street, Philadelphia, Pa., Sue C. Yerkes, (\$2.50 per year); *The London Friend*, 2 Eaton Gate, London, England, Hubert W. Peet (15s 6d per year).

All Friends would be the better for knowing these Friendly periodicals, along with our own.

L. HOLLINGSWORTH WOOD.

New York City.

WESTERN YOUNG FRIENDS IN CONFERENCE

The eleventh annual Young People's Conference of Western Yearly Meeting was held at Valley Mills, Indiana, in the Decatur Central School Building, June 28, 29, and 30.

Delegates were present from all of the sixteen Quarterly Meetings in the Yearly Meeting. Fairfield Quarterly, the host, was represented by sixty-three, Carmel with thirty-four and White Lick with twenty-one. At roll call of delegates on Saturday evening, two hundred eighty-four were present. The estimated attendance for the Sunday morning and afternoon sessions was between five and six hundred.

The host committee of Fairfield, under the leadership of Clark Kellum, showed unusual ability in the registration and entertainment of guests, and their generous hospitality was felt throughout the conference.

A most excellent program was built around the theme, "Christ and the Home." Florence Lockwood, Indianapolis, gave two addresses—"The Christian Family" and "The Home the Basis of Education"—in which she placed the Christian home as the hope of our nation and the salvation of the world. If Christ is not found in the home, he will not be found in the churches and social institutions. Howard W. Cope of Muncie gave three addresses—"Youth and the Building of a Christian Home," "The Home and Personal Living," and "The Home a Part of the Church." He

emphasized that the secret of success, regardless of numbers, depended upon the personal living of each individual in the home. In his last address on Sunday afternoon an appeal was made, to which several responded, to go into covenant relationship with God to live the Christ Life.

On Friday evening O. Herschel Folger of Indianapolis gave the Conference Sermon built around the text, "I am come that ye might have life and have it more abundantly."

Sunday morning Dr. Lawrence Hadley of Purdue University, a welcome friend of the Young People, having been used in several other conferences, brought the message, "Acquaintance with God." He led us from the things we could understand, pointing the greater mysteries of God, showing that to know God is to know Christ and to know Christ is to make the proper adjustments to the home, the community and the larger relationship of life.

Discussion groups were in charge of Florence Lockwood, Howard W. Cope, Ruth Haworth, Kokomo, E. T. Albertson, Indianapolis, and O. Herschel Folger. Summary and findings of each group were reported on Sunday morning, showing that each had very profitable discussions.

Each session was opened with a period of worship. The Scripture used as a basis for each had reference to homes in the Bible. Those leading in worship periods were Wilna Moon, Westfield, Lewis Thomas, Newport, Lela Wright, Sullivan, Edmond Warren, Kokomo, Evan Kendall, Carmel, I. Lindley Jones, Camby, and Milton H. Hadley, Chicago.

The music directed by Betty Jones, Camby, added much to the spirit of the conference.

Supervised recreation on Friday and Saturday afternoon was in charge of Lois Carter, Indianapolis.

The fellowship banquet on Saturday evening was greatly enjoyed by all. After a general good and jolly time in singing of pep songs, several of the Quarterly Meetings gave stunts. The theme was, "We are Friends." Orval H. Cox was toastmaster. Ruth Newlin spoke on "Our heritage as Friends," Mary Hanna Castle, on "The Challenge of early Friends and our present Challenge," Vernard Cox on, "Our response to our Challenge," while Pauline Guyer lead us to see our responsibility concerning the future of Friends, appealing to us as Young Friends to grow deeper and broader, and with spirit-filled lives launch out into service for Christ.

The call to a Christ-centered life was heard throughout the conference, which will be remembered by those who attended as one of the outstanding conferences of Western Yearly Meeting.

OUR YOUNG FRIENDS

— Their Plans and Purposes —

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

YOUNG FRIENDS CONFERENCES AND CAMPS CONTINUE

A previous announcement in regard to the Camps and Conferences for Young Friends to be held in June was included in this page. Effort was made to discover each and every conference that had been arranged. Perhaps some were omitted because we had no information concerning them. We hope in a later issue to include a report of all the Camps and conferences and urge the cooperation of all Young Friends in this. Send any information to the office. It is important that we share such experiences that we may increase our knowledge of Young Friends Activities and deepen our sense of a growing Fellowship of Friends. What one group does may be of much help and interest to other groups. The B. Y. F. A. through this page hopes to serve as a channel for such experiences.

Canadian Young Friends Camp, July 27-August 5, at Camp Nee-Kau-Nis, Wabashene, Ontario, on the Georgian Bay, will serve as the scene for Canadian Young Friends when they gather to follow the theme of International and Interracial Relations. Further information may be had by writing Fred Quirk, 6 Duplex Crescent, Toronto, Ontario.

Iowa Young Friends: The annual Young Friends Conference of Iowa Yearly Meeting will be held at Bear Creek near Earlham, Iowa, from July 26 to August 1. Further information concerning the conference may be had by writing Charles Thomas, Union, Iowa.



THE LARGER FELLOWSHIP

Young Friends may remember that the visit of American Young Friends last summer to England and the Continent climaxed in an International Young Friends Conference in Copenhagen. It is therefore with added interest that we include in the larger Fellowship this letter from the group in Prague, addressed to the Board of Young Friends Activities of the Five Years Meeting.

In the name of our Quaker group in Prague, I am sending our best greetings to the Young Friends in America. Please to excuse me, that I didn't write you earlier about the activity of our group. I thank you very much for your letter of April 4th, which renewed all happy souvenirs our delegates brought home from the Young Friends Conference in Copenhagen, July, 1934, where we have made

the acquaintance of so many Young Friends from America. Just this year in February the Board of Young Friends Conference (in Copenhagen) has issued the first circular letter to all delegates who have been in Copenhagen, to strengthen the spiritual link started in Copenhagen. Therefore we hear with great interest that you will send a message to all Young Friends in America, hoping to bind all closer in fellowship and interest in this time when we need so much to feel to be members of a great society of brothers and sisters around the world.

Enclosed I am sending the circular letter which we are sending to all Young Friends in Europe and I think it will give you the idea of the activity of our group. We shall be very happy to hear often about the activities of Young Friends in America and we shall continue to send you in future all our circular letters which we are sending from time to time to the different Friends groups in Europe.

D. OTTO MYSLITH.

(The enclosure spoken of will be included in the next issue.)



SUGGESTED TOPIC FOR DISCUSSION

In the list of suggested programs for Peace Action, was included the idea of injecting into the Sunday morning or evening discussion a series of "Peace Days," fitting them in at appropriate times. August 27th became an important day in the record of Peace history as the day on which the Pact for the Renunciation of War was signed.

"The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war as the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another." How many of us have ever read this pact? How much do we know about any Peace machinery? Why wouldn't it be a good idea on the Sunday nearest this day this year to have a discussion of Peace machinery. The World Court was defeated this year. Was it because the forces opposing it were so strong or because we who think we are so interested in it didn't care enough to really do anything about it? Even before caring, isn't it true that we know all too little about the possible organs of Peace machinery? Why not appoint a Committee of Young Friends

to write to the League of Nations Association and have it send material about the League and the World Court. Write the National Council for Prevention of War for copies of the Kellogg Pact (enough to distribute to the whole group would be great) and any other information they may have about any such instruments of Peace. Addresses of these places were included in the Young Friends page which listed Suggested Peace Activities. Have the Committee present the material to the group and be prepared to answer any questions which the group may have. It might also be interesting if this same Committee or another working with them would make a display of all material that explains and describes these helps toward Peace. List the accomplishments of the League so that Young Friends may be informed and ready to reply when skeptics speak only of failures of the League. In short do anything that will make your group more intelligent on the subject of Peace machinery. Then tell us what you did.



YOUNG FRIENDS DAY AT CHRISTIAN ENDEAVOR CONVENTION

A few weeks ago this page called attention to the fact that the International Christian Endeavor Convention was to be held in Philadelphia July 2 to 7, and that on the afternoon of the third, Young Friends would gather for a special meeting. The Executive Secretary took an all-night journey on her accustomed trusty steed, the bus, from the Wellesley Institute to Philadelphia in order to meet with attending Young Friends. A dusty ride, sleepless night, jolts and jars—all were as nothing before the joy of the fellowship which followed. Visiting Friends and Philadelphia Young Friends, who had graciously provided hospitality for visiting Young Friends from New York and Tennessee, Indiana and Washington, D. C., gathered in the office of the Young Friends Movement and from there went to see the American Friends Service Committee offices, and on to the Service Project at Bedford Street. It was both interesting and fitting that Endeavorers gathered to discuss the building of a New World should get at least a glimpse of some of the ways in which Friends are, through the Service Committee, trying to do their share as they see it in the building.

Then followed a most pleasant afternoon at William Biddle's, ever-ready friend of Young Friends. Swimming, shuffle-board, and other sports occupied the attention of Young Friends until a bountiful supper mysteriously appeared (and as mysteriously disappeared). After supper, Raymond Booth of Toronto Friends Meeting, now at Pendle Hill Summer School, and Clarence Pickett

spoke. There, under the trees, the light from the setting sun making little patches of brightness all around us, we listened as these Friends spoke with us of the challenge to and the contribution of the Society of Friends in the face of the world's needs.

Fifteen thousand Endeavorers were gathered in that great convention in the "Quaker City," as it was listed in the convention folder, in that State named after a Quaker where once Friends dared to try a "holy experiment." They were strong then, not in numbers, but in the power of love. We were only a little handful there that evening, a tiny, tiny handful in comparison to that fifteen thousand. But who could say what might result if again Young Friends would dare to make in this day, a "Holy Experiment"!

NORTHWEST CONFERENCE OF YOUNG FRIENDS

Errol T. Elliott of the Five Years Meeting paved the way as sort of advance man for this 1935 Quaker Cove Conference by visiting and passing his approval on our grounds, of which we are justly proud. Also, while visiting meetings within the confines of Puget Sound Quarterly Meeting he gave encouraging spiritual counsel for which our souls thirsted.

Quaker Cove is on Fidelgo Island in Puget Sound, some eighty miles north of Seattle, and consists of nearly eight acres in an evergreen forest on a bluff overlooking the waters, where is provided suitable space for games both on land and on sea. Comfortable cabins house all in primitive style. The conference dining room was ably managed and handled by two ladies representing good cooks from both Seattle and Everett.

The conference dates were the last week in June from the 26th to 29th; and it was a season of business, recreation, instruction and devotion. Norella Priddy of Everett was the very busy and capable chairman.

Guest speakers were Carl F. and Minnie G. Miller of Newberg, Oregon. Including these, there were ten representatives from Oregon Yearly Meeting, and two delegates from Victoria, B. C., of Canada Yearly Meeting. William Murphy of Seattle was song leader. The service of these Friends was helpful in strengthening the bonds of friendship among us.

The program began each day with the bugle call at 6:30 for rising, and each hour was fully planned until came taps at 10 p. m. for retiring.

Daily study periods gave opportunity for free expression by handwork with the youngest group; and through personal views of adults, who believe that a Christian religion is superior to that of mere morality. Out of the past there comes memory of those well-meaning Friends

who felt that the "spirit moves" only adult members to give vocal utterance in meetings for worship. This seemed a very special privilege granted to the few. The writer had a dear grandmother who oft would say to us children: "Thee has two eyes to see, and two ears to hear but only *one* mouth to talk." Children were expected to absorb more than they gave out, but now, through Young Friends Conferences, the chance is given for youth to talk of the things they see and hear and feel.

An offering was taken at one session to add to a general fund to send a delegate to Portland, Oregon, to attend the Institute on International Relations in July.

To add the necessary spice to this out-of-door life, competitive games were played in a point system as a contest between sides named Cascadian and Olympian derived from those mighty ranges to our east and west. As a climax, was the beach party around a big bonfire where various stunts were given to the entertainment of all.

Ruth Schmoe of Seattle was chosen to "carry on" in the capacity of chairman for another year. As mother of four husky children she is easily fitted for this position.

Not to be overlooked is the good ship "Linda," which, piloted by Floyd Schmoe, made daily trips out on the Sound, visiting special scenic spots.

INDIANA YOUNG FRIENDS AT QUAKER HAVEN

Heavily laden with note paper, sure sunburn cures, and everything else lake-side conference goers find useful, the Young Friends of Indiana Yearly Meeting met on June 24 for a five-day visit at Quaker Haven by Dewart Lake.

As an experiment, the conference this year became the first section of a leadership training course which will be completed in 1938. By the accumulation of points, the loyal Quaker Havenite may receive a diploma in Friends' Leadership when he completes his four years' course of study.

In place of the former addresses by one or two leaders, Mildred White, Edgar H. and Irene Stranahan, Murray S. and Violet Kenworthy, Leslie D. Shaffer, and William J. Sayers taught classes in the

REFLECTION

Our deeds are like a looking-glass;

They mirror back to us,

Give gold for gold and brass for brass;

Our deeds are like a looking-glass.

Each will return that we let pass,

Though vile or luminous;

Our deeds are like a looking-glass;

They mirror back to us.

ROSE MYRA PHILLIPS.

Attica, Indiana.

various phases of church work, young people's problems, and everyday living.

The evening meetings were led by Homer J. Coppock, Edmund T. Albertson, and Parvin W. Bond.

Next year the conference will be planned and carried on by the following officers: Leslie Shaffer, president; Irvin Stegall, vice-president; Naomi Thomas, secretary; Deloris Barley, treasurer; Parvin Bond, trustee; and an advisory committee composed of Aaron Napier, William J. Sayers, Murray S. Kenworthy, Edgar Stranahan, and Frances Miles.

Four Indian tribes were organized for recreational purposes this year. Each evening these truly American Quakers gathered around a campfire to prove their skill and to reveal the hidden talents of their tribesmen. Here, for your inspection, are the names of the noble redskins and their chiefs for 1936: Cherokee, Alvin Lake and Bernita Barley; Wyandotte, Harvey Pegg and Faye Larrison; Shawnee, Mary Kammer and Robert Hinshaw; Kickapoo, Katherine Shaffer and Charles Pemberton.

HELEN LOUISE GLUYS.

FRIENDS PROMOTE A SAFE AND SANE FOURTH

A Doll and Pet Parade was the main feature of the "safety first" Fourth of July festival held on the church lawn of the Friends Meeting at Mooresville, Indiana. Various types of entertainment were provided for adults and children, and, in the evening, a picnic supper was served.

More than one hundred boys and girls and their dolls and pets participated in the parade. Prizes were given to the oldest, the smallest, the largest, the most life-like, the most beautiful, and the funniest dolls. Cats, dogs, ponies, goats, mice, rabbits, snakes, toads, frogs, and birds, promenaded, and awards were bestowed upon the happy owners of the largest, the smallest, the prettiest, the strangest looking, and the funniest pets.

The celebration, conceived by Katherine Ferguson Roberts, Chairman of the Parade Committee, was sponsored by the Ladies' Aid Society of the church. Teachers and city officials endorsed this novel substitute for the dangerous pastimes common to most Fourth of July festivities, and concurred in the plan to make the Doll and Pet Parade an annual event.

Over forty children had parts in the pageant, "Love's Gift," given June 30, on the tree-encircled lawn of the Mooresville Meeting.

A three-session teachers' training course was held recently by the Mooresville Friends. Sunday School teachers from Monrovia, Hazelwood, Bethel, and

Mooresville attended. F. R. Caldwell served as teacher of Primary instruction, while Leland Mills was in charge of the teachers of older groups. Albert L. Copeland, the local pastor, spoke at the final session to the entire group.

ELIZA ARMSTRONG COX

"The twilight hour—dawn for her."

Thus read the message that carried the news of the release of Eliza Armstrong Cox from the frail little body that had served her for eighty-five years.

It was on Sunday evening, June 30, 1935, that her own prophecy was fulfilled which she had voiced two years ago, before a large audience that had gathered to pay honor to her. She said: "It is common to speak of people beyond seventy as 'going down.' But I will say at this time that I am not going down. I am going *up*; and I shall continue going up until one of these days I shall vanish amid the mists that gather at the top of the hill, and be seen here no more."

When Eliza Clark was born on February 6, 1850, in Alamance County, North Carolina, the South was in the grip of slavery. Her grandfather, Dougan Clark, an itinerant Methodist minister, became convinced of the evil of this traffic, and counselled his children to take their families into the free States. Accordingly, Alexander and Anna Johnson Clark took their five children, William, Albert, Sarah, Harriet, and the youngest, Eliza (six years of age), across the mountains in wagons, a four-weeks' trek to Monrovia, Indiana, where they settled on a partially cleared farm, and began carving out a new life on the frontier.

They were members and regular attenders of the Friends Meeting at West Union. Here Eliza learned to worship and revere God.

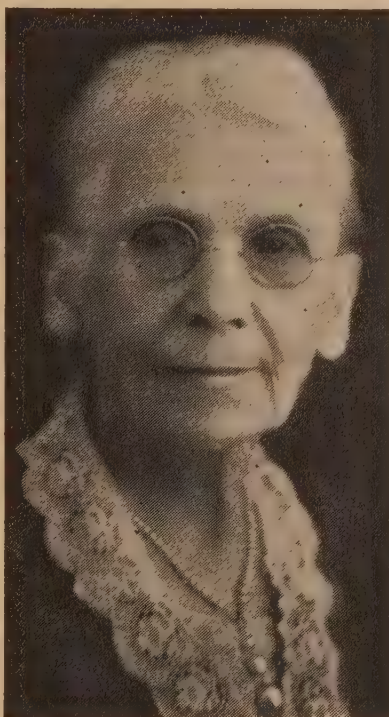
Her schooling was gained through subscription schools and district schools which were fostered by Friends, and finally, she enjoyed almost a year at Earlham College. Her opportunities were limited, but from that time to the end of her life she was a tireless student and a profound thinker. She began teaching at the age of sixteen—alternately teaching and going to school.

Her religious life was so normal that she could not remember a time when she was not subject to deep religious impressions. By the time she was grown, she found herself definitely a believer in, and a follower of the Lord Jesus Christ without being able to name a date when she entered the Kingdom. From her girlhood she felt that she must do some special work for her Lord.

At the age of twenty-seven she was married to Joshua Armstrong, and they

established their home in Butlerville, Indiana, and became members of Hopewell Monthly Meeting. Here she began more active effort in the church, and being deeply interested in foreign missionary work, through correspondence with other Friends communities she awakened interest in and began the organization of Women's Foreign Missionary societies.

After eight years they moved to Monrovia and attended the meeting of her girlhood at West Union. Here Eliza C. Armstrong threw her joyful enthusiasm into the launching of the *Friends' Missionary Advocate* as an aid to the development of Missionary interest. Esther Tuttle Pritchard was the first editor of



this periodical, resigning after six years on account of ill health. Eliza C. Armstrong was appointed to the place and took charge in 1891. Shortly after this she was acknowledged a minister. Her preaching has been mostly in the meetings where she has resided. She did pastoral work at West Union, Hazelwood, Plainfield, West Newton, Fairfield, Sand Creek and Azalia, in Indiana, and later in the limits of North Carolina Yearly Meeting.

On account of her husband's failing health, they left the farm and moved to Plainfield in 1903. Within a year death claimed four of her loved ones: a niece, her husband, her mother and her father, leaving only an invalid sister to be her companion, and within three years the sister was gone. It is said that during this period of sorrow, her hair turned white within six months.

After eight years of widowhood, she

was married to Joseph R. Cox of Columbus, Indiana, and went there for residence. They moved to Whittier, California, in August, 1918, and settled for their sunset of life. The following March Joseph Cox was taken by death, leaving Eliza Armstrong Cox alone again, but among friends. Two nieces are her nearest living kin.

The story of her life in Whittier is one of unremitting activity, centered in the interests of the Kingdom, giving her best efforts to her Women's Bible Class of the First Friends Church whose loyalty and love she held to the end. For years she has led mission study groups in her own society and in the wider field of interdenominational gatherings. She was an active worker in the Whittier Council of Churches.

She enjoyed contacts with new ideas, new peoples, new surroundings. She followed with great interest political, economic and social changes as she saw them unfolding year after year through her long life. To her an idea was not right because it was old, nor wrong because it was new. She was one who dared to let herself "down into the depths" of an idea and put it to the test. Having done this she emerged with new kernels of truth and new breath of inspiration. She was prophetic, gripping in her utterance. She was frequently called to give addresses before audiences of children as well as adults, and her counsel was valued in most important decisions of the Church.

Small wonder that when the Women's Missionary Union of Friends in America was celebrating its fiftieth anniversary, members craved her presence as their honored guest. She, the "mother" of the movement, was there with her message. Three years later, the same organization invited her to give the Bible lessons at its conference. Meantime, she had been following out a line of study for her own spiritual and mental development, and her notes were in hand. She was ready.

When the call of the inevitable came, and loved ones did their utmost for her comfort and restoration, she waived it all aside, and placed at the feet of Him she loved, her eighty-five years of victorious living. She was ready.

The end came from an attack of pneumonia while she was visiting at the home of her devoted step-son, J. Freeman Cox and wife, whom she loved as her own, at Grand Junction, Colorado. From there she sent her final message to California Yearly Meeting which was in session. The telegram read:

"Your messages very precious. Your fellowship in love and prayers comforts me. God bless and keep you. Let us recognize the supremacy of God. Let us work together with Him, that His King-

dom may come, His will may be done in us as it is in Heaven."

And then, the twilight hour—dawn for her.

The funeral service was held at 2 p. m., July 5, in the First Friends Church, Whittier, and was largely attended, not only by local people but by many from neighboring cities. It was planned by the Women's Bible Class of the church, at the special request of Eliza Armstrong Cox.

Grace Dixon gave appropriate organ music at the beginning and close of the service. Sarah Coffin read the Scripture, and Ada Williams offered prayer. The obituary, written by Anna L. Tomlinson, was read by Mrs. Vaughn Stolp, followed by remarks from Grace White on the last public services rendered by Eliza Armstrong Cox at the recent Women's Missionary Union conference at Wichita. Juanita Beede impressively sang "Goin' Home," after which Dr. Willard O. Trueblood spoke briefly from the text, "For me to live is Christ; to die is gain." The congregation then sang a verse of the theme song of the Women's Bible Class, "In the cross of Christ I Glory." Interment was made in Rose Hills Memorial Park.

HENRY M. MCKINLEY

Henry M. McKinley, son of Rev. John and Eliza McKinley, was born near Marion, Indiana, December 12, 1868. He departed this life at the home of his daughter, in Goldsboro, N. C., June 10, 1935. He was the youngest of eleven children, all of whom preceded him in death. His father was a Minister in the M. E. Church, serving as pastor on different charges and as Presiding Elder for twenty-five years. Henry thus had the blessing of a Christian home which no doubt shaped in a definite way his call to the Ministry which he took up early in life.

As a Christian young man, he was very active in the Master's service, identifying himself with the Society of Friends, where he found an open door for Service. He was acknowledged a Minister by Indiana Yearly Meeting where much of his active Pastoral work was done.

North Carolina Yearly Meeting has also had a part in his ministerial activities. Some years ago, he was called to the Friends Meeting at Mt. Airy, where he rendered acceptable service as a pastor, and also did much evangelistic work.

His last service in Pastoral work was in Contentnea Quarter, where he was well known and loved by all. Because of ill health, he was forced to retire from active work and for the last eight years had been a constant sufferer. After

more than forty years of active ministry, he has passed to his eternal home.

He was twice married: first, to Esther Dale, of Camden, Indiana, who died thirty-two years ago; then later, to Cleo Hartley, of Traverse City, Michigan. To this union were born three children—Darrel, Dolia and Dortha, who with six grandchildren and his wife survive him.

The funeral service was held in the Goldsboro Friends Church, with L. W. McFarland and Calvin L. Gregory in charge. The body was laid to rest in the new Rosewood Cemetery, west of Goldsboro, in the community where he last labored in the Gospel.

NEW SERVICE OFFERED ON ALCOHOL PROBLEM

In response to an increasing number of requests from all parts of the country, the National Woman's Christian Temperance Union announces a new feature in its educational service of information and counsel on the alcohol problem, for churches, Sunday Schools, and other interested organizations. This service is based upon the conviction that the liquor traffic owes much of its power to lack of knowledge even among otherwise educated people, and to the fact that it is not such a simple thing, after all, to teach what alcohol is and what it does.

Personal counsel and suggestion are now being offered those interested, by the various departmental directors, and particularly, at this time, by Miss Bertha Rachel Palmer, head of the Department of Scientific Temperance Instruction, and Miss Lenadell Wiggins, General Secretary of the nationally known boys' and girls' education movement, the Loyal Temperance Legion. Both are well qualified to assist in the preparation of wise and up-to-date courses and to help in various ways in presenting the liquor problem and its study, especially to

young people and children. Inquiries to them may be addressed in care of the National W. C. T. U., Evanston, Illinois.

MARY A. GOVE

In Boston, April 6, 1935, Mary A. Gove, 143 Tonawanda Street, Dorchester, daughter of the late Edward L. and Anna M. Gove, aged sixty-six years. A birthright Friend, she was born at Seabrook, N. H., June 29, 1868, in the ancestral farmhouse, built in 1720, where several generations of her family had lived.

She was educated at the Moses Brown School, Providence, R. I., and had devoted her life to public school teaching in Minnesota and in New England. The last thirty years of her teaching was done in the Public Schools of Boston. For about fifteen years before her death, Mary Gove had specialized in the teaching of handicapped and retarded children, and in this important field of education she was particularly expert and her work was widely known.

Her bright mind and understanding sympathy were always in exercise on Friendly concerns in the school room, in the Meeting and in the city and community. Her influence was constructive and many-sided. In keeping with her desire to serve where the need was greatest, she volunteered and worked for many months in the office of the American Friends Service Committee in Philadelphia, when the European relief work was at its height. Her special services were in connection with the women's work department, soliciting contributions of clothing, organizing sewing groups and preparing the supplies for shipment.

The funeral on April 9th, was at the Friends Meetinghouse in Amesbury, Massachusetts, where in earlier years she had had friendly associations with John G. Whittier.

A TWENTIETH CENTURY SCHOOL OF THE PROPHETS

Friends University graduated its first class in 1901. According to the Alumni records as compiled for the first thirty years, there were 782 graduates of whom 95 have been engaged in definite Christian work, such as the ministry, missionary service, Christian Association work, religious education, social work—or as the wives of those engaged in such work. Of these 95, there were 50 Friends, 13 Catholics, 10 Methodists, seven Presbyterians, four Baptists, three United Brethren, one United Presbyterian, one Church of God, one Reformed, one Christian and four without denominational classification. This number constitutes 12 per cent of the entire Alumni roll of the first thirty graduating classes.

This does not take into account the larger number who have entered the secular teaching profession with high ideals and consecrated purposes to exert a Christian influence in their respective fields.

QUAKERDOM · AT · LARGE

Henry E. Stanton, son of Edward and Sina Stanton of Bethesda, Maryland, just out of Washington, D. C., sailed in June for Peru, to do radio research work for the Carnegie Institution at the Huan-cayo Magnetic Observatory.

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Gervas A. Carey of Wichita, Kansas, Dean of the new Bible School of Friends University, was a welcome visitor at the Central Offices one day last week. He was on his way home, after having attended various conferences and meetings in the East.

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Apropos of the Van Wert, Ohio, Peace Float, as was noted in our last issue, Millie Lawhead writes that the sides of the Float with their emblazoned messages now adorn a large bill board almost opposite the City Hall. Thus will the Float continue to speak Peace to Van Wert people during their city's centennial year.

* * * * *

Professor E. Merrill Root of Earlham College, who is spending the summer at Thompson, Connecticut, is to lecture at Columbia University, New York, on August 2nd. By request, he is to repeat his lecture on Emily Dickinson, which he gave at Columbia several years ago. At that time Mrs. Haskell, Dean of the Graduate School of Columbia, spoke of the lecture as the most brilliant thing on Emily Dickinson that she had ever heard.

* * * * *

Friends of Fred and Alta Hoyt will be sorry to learn that for some time Fred Hoyt has been confined to the hospital in Wichita, Kansas, due to a serious condition about which the local doctors are considerably puzzled. They have tentatively analyzed the trouble as lymphangitis, although it has acted differently from other cases with which the doctors are acquainted. They lean toward the theory that he contracted this disease in Africa, and are corresponding with African doctors regarding it. The last word received from Alta Hoyt indicates that Fred is not so well, and is considerably weakened.

* * * * *

Edmund Robinson, an English Friend who when a young man came to this country and settled and married at Newberg, Oregon, later entered the service of the United States Land Office, being located at various posts in Oregon, North Dakota and California. A few years ago he retired after nearly thirty years in the service, when he and his wife, Miranda Hadley Robinson, they having meantime raised and educated two daughters and a son, all successfully engaged

in professional life, entered a stock-raising homestead near Lucerne, in Lake County, California, on which they hope to make final proof this Fall. Having been separated from Friends most of the time since leaving Newberg, they have participated actively in the work of other religious groups where they have lived. "But we are still Quakers," writes Edmund Robinson.

* * * * *

That the appeal of educational service in a small Quaker college may be stronger than that in a large university is indicated by the announcement that Dr. Russell Pope, for ten years Professor of French in New York University, has accepted a position on the Faculty of Guilford College. Dr. Pope, an author, poet, and highly regarded Professor of Romance languages in New York City, who has been awarded a special honorary medal by the government of Belgium for fostering friendliness between that government and the United States, and who received first place in the New York district among more than 200,000 entrants in a contest for an acceptable inscription for the Rushmore Memorial monument which is being carved by Gutzon Borglum in the Black Hills of South Dakota, is a Friend and member of New York Yearly Meeting.

* * * * *

A young chief of the Wenatchee Indians in Eastern Washington, Kiutus Tecumseh, great great grandson of the famous Tecumseh, has recently been making his headquarters at Richmond while filling speaking and singing engagements in this section. Since he knows first hand of our work in Oklahoma, he naturally made contacts here with and through Friends, and has appeared both at First Friends and West Richmond Meetings. In connection with his work at the National Capital in the interests of his people, he speaks very appreciatively of the fine service rendered the Indians by Charles Rhoades and Henry Scattergood as Indian Commissioners in the Hoover Administration. As indicative of Henry Scattergood's inclusive service to other races, we note his recent election as President of the Board of Trustees of the well-known Negro school, Hampton Institute, in Virginia.

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The current number of the *Bulletin* of Friends' Historical Association of Philadelphia has been issued as a memorial to Rayner W. Kelsey, ten years its editor, who died October 29, 1934. Following a

comprehensive biographical sketch by Amelia Mott Gummere, tributes are paid by appreciative Friends, these being followed in turn by an article by Rayner Kelsey on "Early Books of Discipline of Philadelphia Yearly Meeting." Four poems by him also appear. Of special interest is a Bibliography of Rayner Kelsey's writings, consisting of books, magazine articles, editorials, poems, biographical sketches, and book reviews, compiled by Anna B. Hewitt, secretary of the Historical Association, who served many years as his secretary. The fact that this Bibliography comprises some eight pages will indicate something of our departed friend's indefatigable industry; especially so when it is appreciated that all this writing was done in addition to his regular work as a college teacher.

NEWS OF OUR MEETINGS

Wabash, Indiana, Friends conducted a two-weeks' Church School and Program Practice which culminated in the annual Children's Day Program on Sunday morning, June 23rd. The opening exercises of the Bible School were conducted by the children. After a short class period, the program was continued at the worship hour. A special feature was a recognition service for the primary and junior children who were members but had never been publicly welcomed. Nineteen children responded to their names and pledged themselves actively to serve Christ and the Church.

* * * * *

J. Edgar Williams, pastor of the Friends Meeting in Detroit, recently spent two or three weeks among Indiana friends and relatives. On June 30, he spoke at the morning meeting for worship at Friends Memorial Church in Muncie, and on the two succeeding Sundays preached for West Richmond Friends at their morning meeting.

* * * * *

Pending the sessions of the Five Years Meeting in October, Leanah Hobson of Whittier, California, is visiting relatives and friends in Indiana. Several meetings which she formerly served as pastor are enjoying the privilege of hearing her again in gospel ministry.

* * * * *

On July 7, the Annual Meeting of the Westbury, Long Island, Meeting was held, with members from various meetings of the other branch on Long Island, New York, in attendance. Jonathan Pierce, Lucilla K. Bird, and Carolena M. Wood gave inspired messages in the

meeting for worship. And at the close of the business session, Carolena Wood told most interestingly of her visit last winter with the Friends in Tennessee and in the Yearly Meetings of the Middle West.

MINISTERS' SHORT COURSE IN INDIANA

The Ministers' Short Course of Indiana Yearly Meeting as held at Quaker Haven on Dewart Lake, July 1 to 5, with forty-two ministers and ministers' wives in attendance.

There were two main features of the Short Course: Bible Study, conducted by E. H. Stranahan, and Sermon Building, led by Murray S. Kenworthy. The Bible Study Course, based on the Gospel of John (Chapters 2, 6, 10 and 14) followed an outlined study plan which was an aid in the systematic and thorough preparation of the lessons and which served as a starting point for a valuable exchange of thought among those present.

What to Preach was the theme of the course in Sermon Building. In presenting his subject, Murray S. Kenworthy used a syllabus on Major Life Situations compiled by Dr. Roupp of Andover from the answers obtained to this query: What is the outstanding question, problem, or difficulty which you face in your thinking and living? Twenty-five hundred such situations had been submitted to Dr. Roupp; a study of his syllabus showed that a minister might expect to find about two hundred of them in any one community. Techniques for dealing with these situations, with especial emphasis on the handling of controversial subjects, were discussed. It was felt that ministers should acquire adequate information on the problems of life before attempting to solve them in their sermons.

The general theme of Quakerism was stressed by Truman Kenworthy in his address on Past Quakerism, and by Clyde O. Watson in his speech on Present Day Quakerism. William J. Sayers was prevented by illness from giving his version of the Future of Quakerism.

Helpful and practical suggestions were made in the course of three panel discussions given by groups selected beforehand. In the discussion on music in the Church, the point was made that the highest attainment in worship is helped by the selection of worshipful music and hymns that express faith in and fellowship with God and the Christian's relation to his fellowmen, rather than jazzy, syncopated songs which voice only personal gratification and selfish ambition.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

In reviewing the possibilities for the use of special days, it was agreed that the Christmas and Easter seasons, Mother's Day, and Children's Day may profitably be observed with appropriate programs of special Christian meaning and emphasis. In the discussion on the Program of the Meeting, these thoughts were brought forth: the goal of the meeting for worship should be soul growth and preparation for leadership; to attain this goal the pastor may have to instruct his congregation in the art of worship; in his services he should strive for a meeting which is flexible enough to permit the free exercise of the spirit and give opportunity for individual expression and, yet, is purposeful and has a correlated program, without interfering with the leadership of the spirit.

Inspirational messages were given in the evenings. Fred E. Smith in his Monday night address on Spiritual Leadership spoke of the importance of the spirit-filled life. True Christian leadership, he asserted, necessitates not only training in the art of efficiency but also an endowment of the spirit which makes it impossible for a Christian minister's life to become mere routine.

Conversion was Herbert Haldy's Tuesday night topic. Numerous quotations from leading Friends were cited to establish his contention that the depravity of human nature compels spiritual regeneration.

"Loyalty, not to an abstract principle, but to a living Christ is the foundation of Christian living," said Robert Cope in his Wednesday night remarks on the Christian Way of Life. The way of Jesus was a way of faith, and it is a Christian's faith in God and his belief that evil may be overcome with good that sustains him and helps him to bear the sin and sorrow and pain incident to this life.

A memorable phase of the conference was the morning and evening lakeside devotion period. The Wednesday devotions, to have been led by Leland Wilges, former pastor of the Pennville Meeting who was killed in a recent automobile accident, were observed as a memorial to him and

to Lee Chamness, former pastor of the Peaceful Valley Meeting of Winchester Quarter.

The first marriage ceremony to be performed at Quaker Haven was solemnized by Howard Cope when Robert Joliff and Marie Dorton were married in the cottage of Aaron Napier.

The conference closed with Family Worship following breakfast Friday morning. This is always an impressive occasion and this year was no exception to the rule.

WITHIN THE LIMITS OF BEAR CREEK QUARTER

Bear Creek Meeting, near Earlham, Iowa, under the leadership of Paul Barnett, pastor, and his wife, Alice, is preparing to welcome the Young People of Iowa Yearly Meeting in a four-day conference to begin July 29. The meeting at Earlham will share in entertaining the delegates.

Stuart Friends recently have been privileged to hear two valuable reports: first, the account given by Nora Craven, pastor of the Canby Meeting, of the General Missionary Conference at Wichita; and, second, the summary made by their own pastor, Cassa Commons, of the proceedings of the Grinnell Institute on International Relations. Cassa Commons gave her speech at a union meeting.

John Baxter and his wife, formerly of the Stuart Meeting, have moved to Linden to serve as pastors there.

Interest in Peace has been quickened by the remarks of Roy Clampitt, of New Providence, who has been making a series of talks throughout the Quarterly Meeting.

MARRIAGES

PEARCE-HODSON — At the Friends Church, at Argonia, Kansas, June 29, 1935, after the manner of Friends, Doris Hodson, daughter of Mr. and Mrs. Omer J. Hodson, to Marion Pearce. L. Herberts Reynolds, minister, was in attendance. The bride is a graduate of Friends University and the groom of the Kansas State College of Manhattan. Both are teachers in the public schools of Argonia.

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DEATHS

BECKER—At the home of her daughter, Amy Smith, at Hesper, Iowa, on July 11, 1935, Caroline Amanda Lamb Becker. She was born in Indiana July 29, 1849. Funeral services were held in the Friends Church at Hesper, of which she was a member, with interment in the cemetery there.

CARSON—At the home of her daughter, Pauline Williams, at Valley Mills, Indiana, June 26, 1935, Areadna Long Carson, aged seventy-nine years. She came from North Carolina in 1871, and in 1879 was married to Levi Carson, with whom she lived for over fifty years, and whose death occurred four months earlier than hers. She and her husband were charter members of the Valley Mills Meeting and the influence of their memory will continue as a silent testimony to their community. Three children, six grandchildren, and one great-grandson survive. Funeral services were conducted by John Roberts with interment at West Newton.

HALL—On June 3, 1935, at his home in Washington, D. C., Charles H. Hall was released from a long illness. He was born in 1860, in Jefferson County, Ohio, the son of Tillman and Mary E. (Kinsey) Hall, was a student at Damascus Academy, and in 1892 was married to Rebecca Stanley. With their son, Walter, they came to Washington more than thirty years ago, where Charles was employed in the United States Treasury. Following Rebecca Hall's death in 1916 he married Vena Wells, who, with the son, survives him. Charles Hall's life was one of loyal and consistent service to his Lord and the church, of which he was a life-long member, being at various times Clerk of the Monthly Meeting, Superintendent of the Bible School and Treasurer of Baltimore Quarterly Meeting. He was at the time of his death and for a number of years previous an Elder in Washington Monthly Meeting—a position he and his wife had occupied in the home meeting before leaving Ohio. He was one who possessed his soul in quietness and confidence, frequently giving expression to his faith in song, in which he lead in the Bible School and meeting as long as health permitted.

HAWK—At West Chester, Pennsylvania, June 22, 1935, Edith Taber Hawk, daughter of R. Ruber and Ellen Strang Taber, aged fifty-four years. She was graduated from Penn College in 1908 and was for several years engaged in teaching. On September 11, 1915, she was married to Carl J. Hawk. She was a birthright Friend and was always active in her devotion to her church and to any useful community activities. Her husband, their son, David, and a sister and a brother survive her.

HOSKINS—At pleasant Plain, Iowa, April 29, 1935, Harvey Hoskins, son of Moses and Mary Hoskins, aged eighty-two years. His wife, Salome Turner Hoskins, died in 1900. Four children survive him. He was a life-long Friend and was an Elder in the meeting at the time of his death. Funeral services were conducted by the local pastor, F. Murray Haworth.

HOSKINS—At her home in Central City, Nebraska, June 23, 1935, Sarah G. Hoskins, daughter of Valentine and Sarah Green Hibbs. Born in Guernsey County, Ohio, August 10, 1847, she later moved west and on April 17, 1872, at Pleasant Plain, Iowa, was married to Lewis Hos-

kins. To them were born seven children, all of whom, including Alvin, pastor of the meeting at Springdale, Iowa, and Verl, wife of W. I. Kent, pastor of the meeting at Fairfield, Maine, are still living. She was a birthright Friend and was always deeply interested in the work of the church and in the study of the Scriptures. Funeral services at Central City Friends Church were conducted by Walter H. Wilson and O. W. Carrell. Interment was beside her husband in Central City Cemetery.

ROBERTS—At her home in Greenleaf, Idaho, May 24, 1935, Mary Jane Williams Roberts, daughter of John and Martha Williams, aged eighty-six years. On December 31, 1866, she was married to Samuel Roberts. To them were born nine children, eight of whom, including Frank D., Principal of the Greenleaf Academy, and Clyde, Santa Ana, California, for twenty years a Friends missionary in Mexico, survive her. She was born in Pleasant Plain, Iowa, but after her marriage settled with her husband on an Iowa homestead twenty-five miles from Sioux City. She was one of the early members of the Spring Bank Preparative Meeting and was always active in Sunday School, missionary and W. C. T. U work. After her husband's death in 1919, she moved to Greenleaf where she made her home until the time of her death.

WHITNEY—At her home in Banbury, England, July 4, 1935, Mary Caroline Whitney, wife of the late Dr. Willis N. Whitney, whose work in his Tokyo hospital she so ably furthered. Prior to her death, she had become a member of her English home meeting, but she had been

for years an active and beloved member of the Homewood Baltimore Meeting with which she always kept in close touch. Her sister, Anna B. Thomas, of Baltimore, was with her at the time of her death. She was a Friend of wide sympathies, great personal charm, and was a blessing to all with whom she came in contact. The funeral, held at the cemetery in Banbury, was followed by a meeting at the Horse Fair Meeting-house.

WOODWARD—At Haviland, Kansas, May 29, 1935, Laura Woodward, aged seventy-nine years. She was born at Ridgefarm, Illinois, the eldest daughter of Caleb and Esther Lewis. While attending Bloomingdale Academy, when Barnabas C. Hobbs was Principal, she met Ira H. Woodward, of Mooresville, Indiana, to whom she was married October 1, 1874. In 1885, they, with his twin brother, Riley D. Woodward, and wife, and their young families, moved to Haviland, Kansas, in the founding and up-building of whose meeting and community they have had an active part. Laura Woodward was converted at the age of nineteen and died triumphant in the Christian faith. Besides her husband, she leaves four daughters and their families. Funeral services were conducted by the pastor, Gorman Doubleday, assisted by W. A. Woodward.

WOODARD—Mabel Lucile Woodard, at the home of her father in Knightstown, Indiana, June 24, 1935. She was the only child of Dr. T. R. and Carrie T. Woodard. Having definitely given her heart to Christ in childhood, she lived an active Christian life all her days. She was a member of the Friends Church at

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Knightstown most of her life, regularly attended all its weekly services, and was the pianist for ten years. Graduating from Knightstown High School in 1904, she later attended three terms at Earlham College. She was assistant for three years to the business manager of THE AMERICAN FRIEND, but did not covet a business career. She had an earnest desire to know more about God's word and how to use its teachings to win others to Christ. This was her motive for graduating from Moody Bible Institute, in Chicago. She was also a graduate from The American Conservatory of Music in Chicago, and composed the music for twenty-two songs. Her Christian activities were varied and extensive, and hundreds of persons have felt the power of her Christian testimony and the charm of her gospel music. The pastor of the church where she was leader of a Sunday Evening Orchestra, says of her: "I wish to bear tribute to her wonderful Christian character. I have seen few like her. She was sunshine, smiles, and optimism to the last. She was a living example of that Christian fortitude which makes a high attainment of faith in God."

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SCHEDULE OF YEARLY MEETINGS FOR 1935

NORTH CAROLINA—August 6 to 10, Guilford College, North Carolina; Samuel L. Haworth, Guilford College.

WILMINGTON—August 13 to 18, Wilmington College, Wilmington, Ohio; Wendell G. Farr, 228 Rombach Avenue, Wilmington.

IOWA—August 20 to 25, Oskaloosa, Iowa; Percy M. Thomas, 615 East Thirtieth Street, Des Moines, Iowa.

WESTERN—August 20 to 25, Plainfield, Indiana; Albert L. Copeland, Mooresville, Indiana.

OHIO—August 20 to 25, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

INDIANA—September 25 to 29, Richmond, Indiana; William J. Sayers, 25 South Fifteenth Street, Richmond.

KANSAS—October 10 to 15, Wichita, Kansas; Frank C. Brown, Haviland, Kansas.

BALTIMORE—Probably October 31 to November 4, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

NOTICE

Western Yearly Meeting guests wishing hospitality please address Mrs. Mark Hampton, Plainfield, Indiana.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, \$1.50 up. Restaurant service if desired.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

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57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Cecil Hinshaw, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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